

God's Design for Women: An Exploration of the Pauline Epistles' Passages  
on the Role of Women

An Honors Thesis (HONRS 499)

by

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### Purpose of Thesis

This discussion of the Biblical role of women is centered around the writings of the Apostle Paul. Its purpose is to give a basic Biblical understanding of one of the most debated topics in today's society. Along with a discussion of Paul the Apostle, who he was and what he did, there will be a discussion of Paul's reason for writing these letters and the cultural background of the people to whom he was writing. This discussion will include an analysis of the historical and cultural setting of the places he was writing to, and some of the problems he was seeking to address. Finally, there is an analysis of the passages within Paul's letters which concern the role of women. This analysis focuses on woman's role in marriage and in the church as an application of God's general principle of authority and submission.

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## **PAUL: WHO HE WAS AND WHAT HE DID**

Saul was born in Tarsus, the capital of Cilicia, which is located in modern Eastern Turkey sometime between A.D. 10-15. Both of his parents were Hebrew and his ancestry traced back through the tribe of Benjamin (one of the twelve tribes of Israel). He was circumcised according to the Jewish law and named Saul after the first King of Israel.<sup>1</sup>

Cilicia had a great mixture of people living within its boundaries: Jews, Greeks, and Easterners. However, there was a common thread which ran through all Cilician citizens, and that was that one had to own property worth a considerable amount of money in order to become a citizen. Therefore, Saul's family would have been part of the social elite of that particular society.<sup>2</sup>

Saul's growing up years were spent learning the Jewish Law and working with Cilician cloth. Cilician cloth was made of goat's hair and was used to make tents, sails, and awnings. Saul learned how to both make the fabric and also how to work it into the tents, sails, and awnings. Because Saul also showed great talent and intelligence in learning the Law, it was determined by his parents that he was to become a rabbi. This was considered by them to be the highest of callings. Therefore, he was sent to Jerusalem, the center of the study of the Jewish Law, to carry out this endeavor. In order to become a Jewish rabbi one also had to have a trade by which to earn a living. This was required so that the rabbi could teach people without being paid for it. Therefore, Saul's trade became his fabric and tent making.<sup>3</sup>

Once in Jerusalem, Saul began his studies. At this time there were two major sects of Judaism. Saul's family had been part of the sect known

as the Pharisees, and Saul was eventually to become a rabbi of this sect. Pharisaism had its beginnings when the threat of persecution was driving many Jews to give up their distinctive way of life and accept the Greek way of life. However, some Jews refused to accept Greek ways. They preferred to separate themselves from the rest and declare their complete devotion to God. The weakness of Pharisaism lay in its tendency to direct the Pharisee's attention not to spiritual fellowship with God, but to the written Law. For the Pharisee, religion became the performance of a technique instead of an inward experience. The Pharisee came to believe that ordinary people could not carry out the ceremonial law to the extent that they themselves could. Therefore, a sort of spiritual aristocracy developed as the Pharisees became obsessed by their own thoughts of superiority.<sup>4</sup>

Because of their attitude of superiority, the Pharisees did not like Jesus and the problems he was seemingly causing. Rather than emphasizing strict obedience to the Law, Jesus taught that the attitudes and motives of the heart were most important. This was totally contradictory to the Pharisee belief system. After Jesus's death, the Pharisees thought that they would not have to deal with these types of teachings any longer. However, Jesus's disciples continued to carry out the work which Jesus had commissioned them to do after His resurrection. These people became known as Christians, and the Pharisees were very hostile toward Christians. One specific example is found in the book of Acts, chapter 7. Stephen, a disciple of Christ, was persecuted to the point of death. While the people were stoning Stephen, the Bible tells us that, "Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul. And Saul was there, giving approval to his death."<sup>5</sup> This was

Saul's first appearance in the history of Christianity. After Stephen was stoned to death, "...Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison."<sup>6</sup> Little did Saul know that soon he would be the one in prison for the sake of Christ.

The account of Saul being converted to Christianity is found in Acts, chapter 9. On his way to Damascus to further persecute the Christians, the Lord appeared to Saul through a great light and asked Saul why he was persecuting Him. At that point Saul became a follower of Christ, and his name was changed to Paul to signify his new beginning. Paul was now a proclaimer of Christ as the Messiah instead of a persecutor of all Christians.

The rest of Paul's life was spent proclaiming Christ to the unsaved, starting churches, being imprisoned, and writing letters to the churches. His letters were written to give instruction, admonishment and encouragement to the churches on how to handle life God's way. These writings became part of the Bible known as the Pauline Epistles. They include: Romans, I & II Corinthians, Galatians, Ephesians, Philipians, Colossians, I & II Thessalonians, I & II Timothy, Titus, and Philemon.

## **HISTORICAL & CULTURAL BACKGROUND OF THE PAULINE EPISTLES:**

It is very important when looking at passages from the Bible to understand their cultural and historical context. This helps the reader better understand the way the passage is to be interpreted and applied. In overhearing parts of a conversation that two people may be having, it is easy to take bits and parts and work up one's own scenario of what they are talking about. However, until one knows the context of the conversation, one can be completely led astray. This same principle holds true in interpreting Scripture. To take bits and pieces outside of their context can promote the wrong interpretation, and thus, the wrong application.

Not all of Paul's epistles will be examined in this analysis, but only those which contain passages concerning the role of women.

### **I Corinthians**

Corinth was in many ways the chief city of Greece. It had a total population of 650,000 people. It was a crossroads for traders and travelers, and was characterized by its Greek culture. The people were heavily influence by Greek philosophy and placed a high importance on wisdom. Corinth also contained at least 12 temples, one of which was the temple for Aphrodite, the Greek goddess of love. There were over 1,000 priestesses that participated in prostitution at this temple. The city, in general, was a center for open and unbridled immorality. In fact, "To Corinthianize" came to mean "to practice sexual immorality."<sup>7</sup>

Paul had received word that this immorality was infiltrating the church at Corinth. The Corinthians were experiencing great difficulty separating themselves from what the world was doing and living a holy life striving to please God. Therefore, the book of I Corinthians was written to address both the problems of immorality and of divisions within the church. Another problem in Corinth was that some women were demanding the same treatment as men. These women regarded marriage and raising children as unjust restrictions of their rights. Many left their husbands and homes, refused to care for their children, wore men's clothing and hairstyles, and discarded all signs of femininity. This attitude was primarily a reaction to the inhumane treatment which women had to endure in that society. Because of this treatment, many women rebelled within the church and desired to take some of the leadership positions in the church.<sup>8</sup> Paul addresses this problem in chapter 11 of this letter to the Corinthians.

### Galatians

Paul was writing to the Galatian churches to refute the teachings of the Judaizers. Judaizers were Jewish Christians who believed that some of the ceremonial requirements of the Old Testament were still applicable to the New Testament church. They also claimed that Paul was not an authentic apostle. They said that he had not told the Galatians about the Old Testament requirements so that the Gentiles would be more attracted to his message.<sup>9</sup>

### Ephesians

Ephesus was the most important city in the Roman province of Asia. It had become a commercial city because of its location. It also was the home of a temple dedicated to the Roman goddess Diana. Ephesians was



written not to address any particular error or heresy, but to expand the horizons of its readers. It was written not only to the church at Ephesus, but was considered a circular letter that was to be shared among several churches.<sup>10</sup>

### Colossians

Colossians was written to the church at Colossae. Colossae had at one time been a leading city in Asia Minor because it was located on the great east-west trade route. However, by the first century it had diminished to a second-rate market town.

During Paul's ministry in Ephesus a man named Epaphras was converted to the Christian faith. Epaphras was the one who then carried the gospel to Colossae. Paul never actually visited Colossae.<sup>11</sup>

While imprisoned in Rome, Paul received a visit from Epaphras. He reported to Paul that there was a spread of false teaching that was infiltrating the church. The supporters of this heresy in the Colossian church considered themselves better Christians than the rest of the church members. These people held that a complete and lasting salvation could not be achieved simply by faith in Christ, but that along with faith in Christ one also had to obtain insight into divine things through a mystical experience. Paul's letter to the Colossians addressed this heresy by addressing basic moral issues. Paul's last chapter of this letter seeks to put the Christian faith back in everyday life by showing how true Christian living works itself out in the family, at work, and in church.<sup>12</sup>

### I Timothy

I Timothy is a "Pastoral Epistle". It was written to Timothy when Paul had instructed him to stay at the church in Ephesus to help them. Because Paul was not able to get back to Ephesus as quickly as planned, he

wrote this letter to Timothy giving instruction on very specific issues. These issues include: how to be a good pastor and how the church should be organized and operated. The overriding theme concerns behavior within the church worship service.<sup>13</sup>

### Titus

Titus is another "Pastoral Epistle". Titus was one of Paul's converts that helped him in his ministry. Paul then commissioned Titus to remain in Crete as his representative to the church there. Titus was written to Titus while he was in Crete.

Crete's moral climate was one of dishonesty, gluttony, and laziness. Paul wrote to Titus to give him instructions about faith and conduct, warnings against false teachers, and personal authorization and guidance in meeting opposition.<sup>14</sup>

### The Epistles in General

A recurring theme throughout the cities that Paul wrote to was that they were experiencing some type of moral depravity. Immorality was abundant in many of these highly traveled cities where pagan worship was prevalent.

Ancient writers have described how these conditions affected women specifically in the first century. Juvenal, a first century Roman satirical poet portrays women in his sixth satire:

"There is nothing that a woman will not permit herself to do, nothing that she deems shameful and when she encircles her neck with green emeralds and fastens huge pearls to her elongated ears, so important is the business of beautification; so numerous are the tiers and stories piled on another on her head! In the meantime she pays no attention to her husband."<sup>15</sup>

In the first century poverty was widespread. The wealthy could dress in a style that was impossible for the poor to match. Rich women would display their wealth through elaborate hairstyles woven with expensive jewels. In Greek society, life had been especially difficult for wives. Concubines were common and a wife's role was simply to bear legitimate children and keep house. Prostitution, homosexuality, and many other forms of sexual perversion resulted in widespread sexual abuse of children. Roman society was just as bad. Marriage was little more than legalized prostitution and divorce was an easily obtained formality. Judaism in the first century also did not look favorably upon women. Women were usually not given opportunities to learn, and although they were not forbidden to come to the synagogue, they were certainly not encouraged to attend. Most rabbis felt that teaching women was a waste of time. This type of attitude did lead to some suppression of women within the New Testament church.<sup>16</sup> Paul is aware of this suppression and addresses it in several of his epistles. In his address of this problem he provides God's design for both the man and the woman as they were intended to work together for the glory of God.

## EXPLORATION OF PAUL'S PASSAGES CONCERNING WOMEN

An examination of Paul's writings about women always brings the reader back to the same basic principle of submission and authority. A majority of the passages which contain a reference to the role of women contain the phrases "submit to" or "be in submission". In order to understand God's design for women one must first understand the principle of submission and authority which applies to everyone, both man and woman. Then, in understanding how it specifically applies to women in marriage and in the church, one will understand God's design for women.

John Bristow states in his book, What Paul Really Said About Women, that:

"Throughout most of church history, the apostle Paul has held the reputation of being what one might call the Great Christian Male Chauvinist toward women. After all, did not Paul declare that women are not to speak in church? That husbands are to rule over their wives and wives are to obey their husbands? That women are not to wear jewelry or nice clothing, or have their heads uncovered during worship?"<sup>17</sup>

Paul's writings on women have been misunderstood time and time again. One of the greatest myth's about Paul's passages concerning women is that Paul contradicts himself in his different epistles. Galatians 3:28 states, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." Paul is seemingly stating that there is equality between male and female. However, in passages from other epistles, he talks about the wife submitting to the husband (Colossians 3:18) and that man is the head over the wife (I Corinthians. 11:3).<sup>18</sup> Is Paul contradicting himself about the equality or non equality of women?

An understanding of the context in which Paul is writing gives a clear picture that the issue at hand in these passages is the difference between spiritual equality and functional equality. In a passage in chapter 3 of Galatians, Paul is describing a person's condition before and after trusting in Christ. Before conversion he is under bondage to the Law; after conversion he is free in Christ. Paul then describes three aspects of the believer's freedom: he is a son of God (v. 26), one with every other believer (v.28), and an heir of the promise (v. 29).<sup>19</sup> The question then becomes for verse 28: what is the distinction between male and female which is overcome in Christ? What is it that male and female share in Christ? The fact that Jews and Gentiles were one in Christ did not discard the distinctions between them. It also did not remove the functional differences between slaves and masters. Why, then, would one assume it did for man and woman? The issue here concerns spiritual status before God, not functional order between man and woman. Paul is saying that God grants spiritual blessings, resources, and promises equally to all who believe, male and female. In recognizing believing women as the free spiritual equals of believing men, Christianity elevated women to a status they had never known before the first century.

Although male and female share the same spiritual status before God, God has given them different functions on earth. These functions rely on the fact that woman is to be in submission to the man. This submission is but a reflection of God's general principle of authority and submission, not a reflection of woman's inequality in relation to man. This is seen by looking at several more of Paul's passages concerning women.

The principle of authority and submission is found in I Corinthians 11:3, "Now I want you to realize that the head of every man is Christ, and

the head of the woman is man, and the head of Christ is God.” John MacArthur, Jr. in his book, Different by Design, comments on this verse:

“If Christ had not submitted to the will of God, redemption for mankind would have been impossible, and we would be lost forever. If individuals do not submit to Christ as Savior and Lord, they will be doomed for rejecting God’s gracious provision. And if women do not submit to men, the family and society as a whole will be destroyed. Whether on a divine or human scale, submission and authority are indispensable elements in God’s order and design.”<sup>20</sup>

In Ephesians 5:21 Paul expressed this attitude in general when he said, “Be subject to one another in the fear of Christ.” Here he was talking to both men and women. What exactly does submission mean? “Be subject” translates to the Greek “hupotasso”, which was originally a military term meaning “to arrange” or “to rank under”. It expresses the relinquishing of one’s rights to another. Paul is telling the Ephesians to have an attitude of giving of one’s self by giving allegiance to, tending to the needs of, and being supportive of others. “Hupotasso” is also a term that describes the relationship between a military commander and his field officers. The commander tells the field officers which direction the commander wishes the troops to go and what the goal of the battle is, but the field officers then have the freedom to decide how to carry out the details of the battle.<sup>21</sup>

Paul tells the Corinthians to be in subjection to their faithful ministers “and to everyone who joins in the work and labors at it.”<sup>22</sup> Peter tells believers to “submit for the Lord’s sake to every human institution”.<sup>23</sup> For example, a nation cannot function without rulers, soldiers, police, and others in leadership. If everyone is a ruler, then there is no one to submit to the rulers, therefore there is no purpose in having rulers. This does not

mean that they are inherently superior to other citizens, but they are necessary for keeping the nation from falling into anarchy. Likewise, no institution, including the church, can function without a system of authority and submission. Even a small household cannot function if each member freely demands and expresses his own will. This is why the system of authority God has ordained for the family is the headship of husbands over wives and of parents over children.<sup>24</sup> God established this principle of male authority and female submission for the purpose of order and complementation, not on the basis of any innate superiority of males. This subjection is not one of servile submissiveness, but is an appeal to free and responsible agents that can only be heeded voluntarily, never by the elimination or breaking of the human will.<sup>25</sup> The understanding of this principle gives great insight into Paul's passages which specifically deal with the woman's role in both marriage and the church.

Paul states once again this principle of authority and submission in Ephesians 5:22-24 within the context of marriage. Paul states, "Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything." Paul then goes on to say in the following passage that in return, the husband is to care for the wife as Christ does the church.<sup>26</sup> Along with the authority that a man has, he also holds great responsibility before God to be caring for his wife in the same self-sacrificing way that led Christ to give His life for the church. This is an aspect of marriage and male authority that is often overlooked or ignored in today's society.

As stated before, "be subject" refers to a giving up of one's rights. For wives, submission is to be a voluntary response to God's will, a willingness to give up her rights to ordained authority, which in marriage is the husband. Paul did not command wives to obey their husband like he commanded children and slaves to obey their parents and masters.<sup>27</sup> An example of this would be the woman described in Proverbs 31:10-31. This woman is not a mindless woman who merely obeys her husband's commands. She buys her own vineyard (vs. 18), she makes garments and sells them (vs. 24), and her husband and children call her blessed (vs. 28).<sup>28</sup> God did not design women to passively take commands and not be able to think for themselves, but God does ask the woman to submit to her husband by supporting him and following his direction. In turn, the man's response is to love his wife as Christ loved the church. The husband and wife relationship is to be one of mutual possessiveness and mutual submission as seen in I Corinthians 7:34:

"The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife."

The husband no more possesses his wife than she possesses him. An example of how God uses both man and woman working together is found in Romans 16:3-5 and Acts 18:26. Priscilla and Aquila are mentioned in both of these passages as working together to teach Apollos, a new believer, and supporting a church that met in their house.<sup>29</sup> Priscilla is mentioned along side her husband as having done the same things he was doing. Also, Paul's use of the phrase "their house" supports Paul's view of



marriage as mutually possessive.<sup>30</sup> Therefore, Paul does not consider the husband as superior and the wife as inferior, but as belonging to each other and being meant to complement each other.

Ephesians 5:22 concludes that a wife is to be subject to her husband "as to the Lord." Everything that is done for the Lord is to be done first of all for His glory and to please Him (I Corinthians. 10:31).<sup>31</sup> A wife who submits herself to her husband's functional authority should do so because it is the Lord's will and ultimately the submission is to Him. However, for this type of a relationship to be a reality, Christ must be at its center. The principle of authority and submission might be helpful to those who have not trusted Christ as Savior, but there will be limited application for them. Only those who belong to God through faith in His Son, Jesus Christ, can be what God has designed them to be and have the motivation of glorifying God in all that they do.

As the principle of authority and submission applies to woman's role in marriage, it also applies to the woman's role in the local church. Paul addresses this subject in both 1 Timothy and 1 Corinthians. One of the major arguments against the application of these verses to today's woman is that Paul was simply dealing with a cultural issue for that time and never intended his instruction to go beyond that. However, some of the problems he was addressing in these churches are caused by the same types of thinking that are prevalent in churches today. Therefore, while the outward expression of these problems may be different in the 1990's than in the first century, the same problem is at the root of them and the same Biblical principle can be applied.<sup>32</sup>

A look at I Timothy provides Paul's address to the church at Ephesus. After discussing evangelistic prayer in I Timothy 2:1-8, Paul turns to the

subject of corporate worship. In this context he provides correction for the areas of abuses and establishes guidelines for the behavior of women when the church meets to worship. The two areas Paul addresses are the area of dress and the area of holding authority within the church.

The first problem addressed is that of dress. In verses 9-10 of I Timothy 2 Paul states, "I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God." As mentioned earlier there was a wide distinction between the wealthy and the poor in the first century. The wealthy were known to flaunt their wealth by the extravagant way they dressed. Paul is not saying here that women should not wear jewelry or nice clothes, but he is addressing the attitude behind wearing such things. "Dress" comes from the English word "cosmetic". It means "to arrange", or "to put in order". The word "clothes" encompasses not only clothing but demeanor and action. Paul wants women to prepare themselves, including their attitude for worship. The purpose of going to church is to focus on God and worshipping Him, not to seek to distract others with one's physical beauty. The phrase, "appropriate for women who profess to worship God", conveys that if one is to profess to worship God then there should be a reverence to God that is supported with an appropriate attitude, appearance, and conduct. So while Paul places the emphasis on clothing in this passage, the underlying attitude is the real issue.<sup>33</sup>

The next problem which Paul addresses is those women in the Ephesian church who wanted to take over the teaching roles. This is found in verses 11-12 of chapter 2 of I Timothy: "A woman should learn in

quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent."

Paul begins this correction by defining women as learners in the worship service. The verb in verse 11 is an imperative form. Paul is commanding that women be taught (This in itself goes against Jewish tradition that women were not worth teaching). Paul then qualifies the way in which women are to be learners, "in quietness and full submission". Two suggestions have been made concerning the meaning of "quietness". Some say that Paul is referring to the meek and quiet spirit which women are supposed to have; and therefore women can preach and teach as long as they have this proper attitude. Others have taken this to the opposite extreme that it means women should not speak at all during the worship service, not even to the person sitting next to them. However, when looking at the context following verse 11, Paul's reference to quietness is in relation to teaching. The next verse (12) directly defines what he said in verse 11: "I do not permit a woman to teach or to have authority over a man; she must be silent" (vs. 12). Paul is indirectly saying here that a woman is not to have the authoritative pastor-teacher role in the church. If a woman were allowed to have this position then she would be exercising authority over men in the church. Therefore, Paul does not forbid women to teach under any circumstances, only under the circumstances where she would be exercising authority over a man. Again, in accordance with God's principle of authority and submission, this is not because woman is inherently unequal to man, but because God said for it to be that way.<sup>34</sup>

Paul addressed this same issue in his first letter to the Corinthians. "As in all the churches of the saints, women should remain silent in the

churches. They are not allowed to speak, but must be in submission, as the Law says", writes Paul in verses 33-34 of chapter 14. Many have then argued what if the woman is more talented in teaching or a better Bible scholar than the men in the church; should not they then use their talents? It is important to understand that God does want women to use the gifts He has given them, but they must be used outside the realm of holding authority over men. For example, in Titus 2:3, Paul tells the older women to teach the younger women in the church godly ways.<sup>35</sup> A woman must stay obedient to the design which God has ordained, even though a woman seemingly has greater capabilities than the men.

What is the application of God's principle of authority and submission in relation to women? Paul addresses this directly after he first presents the principle in I Corinthians 11:3. The following verses give a practical application to those in Corinth using their cultural background. Therefore, while the culture is different today, the importance of these verses stems from the principle it presents. I Corinthians 11:4-6 states:

"Every man who prays or prophesies with his head covered dishonors his head. And every woman who prays or prophesies with her head uncovered dishonors her head - it is just as though her head were shaved. If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head."

In Corinthian society a man's praying or prophesying without a head covering was a sign of his authority over women who were expected to have their heads covered. Therefore, for a man to cover his head would be a disgrace, because it suggested a reversal of the proper relationships. In this culture, wearing a head covering while worshipping was a woman's way of showing her devotion and submission to her husband. In that day,

only a prostitute or an extreme feminist would shave her head.

Ultimately, there is nothing right or wrong about wearing a head covering. However, rebellion against God-ordained roles is wrong and that is Paul's focus in this passage. Wearing a head covering was the cultural way to show submission in the Corinthian culture. Today's woman should dress and present herself in such a way that shows the same attitude in her culture.<sup>36</sup>

Does this principle of authority and submission apply outside the context of the church and marriage? Woman's role in society is not directly addressed by Paul. However, by looking at some specific examples of women and how God used them outside these contexts, this question is answered. In the Old Testament, Deborah served as a judge over Israel and helped lead the Israelites to victory over the Canaanites (Judges 4). God also used Esther to persuade King Xerxes not to kill the Jews in his kingdom. Based upon this information, it would be safe to assume that God does not forbid women to hold places of leadership outside the home and church. Therefore, it is not incorrect for a woman to exercise authority over a man outside the home and church.

Paul's passages concerning women provide instruction on woman's role in both marriage and the church. As seen from examining these passages, God has a design for man and woman which includes male authority and female submission within the home and church. This submission, however, is not because woman is inferior to man. Submission also does not require the woman to belittle herself in any way by being man's slave. Submission is based on the fact that God created a hierarchy of authority in order to promote peace between both the sexes, between man and God, and to promote order within the church. Along with the

active, willing, submission that a wife is to give to her husband, the husband then in return is to love her as Christ loves the church. Marriage is to be God's picture on earth of what Christ did for the church; it is a mutually possessive relationship. Today's society, as well as previous societies have sought to distort God's design for marriage and the church. This distortion has only led to more broken homes and churches unable to function because God's people choose to be disobedient to God's design. However, a proper understanding of what God's design is will give the women who desire to please the God that created them the freedom to be what God created them to be and to no longer be confused by the societal pressures which can so easily bind them.

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## NOTES

- <sup>1</sup> Edgar J. Goodspeed, Paul (Great Britain: John C. Winston Company, 1947) 1-2.
- <sup>2</sup> Derek Tidball, The Social Context of the New Testament (Grand Rapids: Zondervan Corp., 1984) 93.
- <sup>3</sup> Goodspeed, 11.
- <sup>4</sup> Goodspeed, 12.
- <sup>5</sup> Acts 7:58, 8:1
- <sup>6</sup> Acts 8:3
- <sup>7</sup> The NIV Study Bible. Grand Rapids: Zondervan Publishing, 1985, 1732-33.
- <sup>8</sup> John MacArthur, Jr. Different by Design (Illinois: Victor Books, 1994) 135.
- <sup>9</sup> John Drane, Paul (Great Britain: Lion Publishing, 1976) 51.
- <sup>10</sup> The NIV Study Bible 1789-90.
- <sup>11</sup> The NIV Study Bible 1811-12.
- <sup>12</sup> Drane, 106.
- <sup>13</sup> The Ryrie Study Bible. Chicago: Moody Press, 1978, 1708.
- <sup>14</sup> The NIV Study Bible, 1849-50.
- <sup>15</sup> John MacArthur, Jr. God's High Calling for Women (Chicago: Moody Press, 1987) 12.
- <sup>16</sup> MacArthur, God's High 24.
- <sup>17</sup> John Temple Bristow, What Paul Really Said About Women (San Francisco: Harper & Row Publishing, 1988) 1.
- <sup>18</sup> Colossians 3:18: "Wives, submit to your husbands, as is fitting in the Lord."  
I Corinthians 11:3: "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.
- <sup>19</sup> Galatians 3:23-29: "Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. So the law was put in charge to lead us to Christ that we might be justified

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by faith. Now that faith has come, we are no longer under the supervision of the law. You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise."

- 20 MacArthur, Different 32.
- 21 Bristow, 38-41.
- 22 I Corinthians 16:16: "...to submit to such as these and to everyone who joins in the work and labors at it."
- 23 I Peter 2:13: "Submit yourselves for the Lord's sake to every authority instituted among men.."
- 24 Colossians 3:18: "Wives, submit to your husbands, as is fitting in the Lord."
- 3:20: "Children, obey our parents in everything, for this pleases the Lord."
- 25 Marcus Barth, The Anchor Bible Commentary on Ephesians 4-6 (New York: Doubleday, 1960) 609.
- 26 Ephesians 5:25-33: "Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church- for we are members of his body. 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.' This is a profound mystery-but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband."
- 27 Ephesians 6:1: "Children, obey your parents in the Lord, for this is right."
- 6:5: "Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ."
- 28 Proverbs 31:10-31: "A wife of noble character who can find? She is worth far more than rubies. Her husband has full confidence in her and lacks nothing of value. She brings him good, not



harm, all the days of her life. She selects wool and flax and works with eager hands. She is like the merchant ships, bringing her food from afar. She gets up while it is still dark; she provides food for her family and portions for her servant girls. She considers a field and buys it; out of her earnings she plants a vineyard. She sets about her work vigorously; her arms are strong for her tasks. She sees that her trading is profitable, and her lamp does not go out at night. In her hand she holds the distaff and grasps the spindle with her fingers. She opens her arms to the poor and extends her hands to the needy. When it snows, she has no fear for her household; for all of them are clothed in scarlet. She makes coverings for their bed; she is clothed in fine linen and purple. Her husband is respected at the city gate, where he takes his seat among the elders of the land. She makes linen garments and sells them, and supplies the merchants with sashes. She is clothed with strength and dignity; she can laugh at the days to come. She speaks with wisdom, and faithful instruction is on her tongue. She watches over the affairs of her household and does not eat the bread of idleness. Her children arise and call her blessed; her husband also, and he praises her: 'Many women do noble things, but you surpass them all.' Charm is deceptive, and beauty is fleeting; but a woman who fears the lord is to be praised. Give her the reward she has earned and let her works bring her praise at the city gate."

- 29 Romans 16:3-5: "Greet Priscilla and Aquila my fellow workers in Christ Jesus. They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. Greet also the church that meets at their house."
- Acts 18:26: "He (Apollos) began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately."
- 30 Furnish, Victor P. The Moral Teaching of Paul (Nashville: Abingdon, 1979) 105-08.
- 31 I Corinthians 10:31: "So whether you eat or drink or whatever you do, do it all for the glory of God."
- 32 MacArthur, Different 139.
- 33 MacArthur, God's High 11-12
- 34 MacArthur, Different 138-40.

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35 Titus 2:3-5:

"Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled, and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God."

36 MacArthur, Different 40-41.

**\*\*ALL BIBLICAL QUOTATIONS BOTH IN THE TEXT AND IN THE NOTES ARE TAKEN FROM  
THE NEW INTERNATIONAL VERSION**